

# REMARKS upon a late PAPER, ENTITLED,

*A True Relation of the Cursed Designs and Intrigues, which have been lately carry'd on, both in England and France, to Restore the late King JAMES, &c.*

*Discovered by some Gentlemen lately Arriv'd from St. Germaines.*

I t is agreed by most Men that there are several degrees and sorts of *Lies*, which as far (as they concern this True Relation) we shall divide into these Two: One when a Man repeats that for Truth which he certainly knows to be false; the other when he reports that for Truth which he doth not know to be true, or in his Conscience believes to be false; the latter is but a small Extenuation of the first: But both of them, if they may prejudice a third Person, are malicious and damnable.

I will not determine how far the Author of the *True Relation* is guilty in *either*, or any Case; but shall leave the Censure of him to the Judgment of every Imperial Reader, when the Matter of *Fab* shall be examined: We shall divide the Relation into two Parts. First, We shall consider the *Matter* of *Fab*; and then the *Application* and *Use* made of it.

The Birth of this Wonderful Paper justly claims our first Remark, nor that we know any thing of its Noble Descent, or of those Gentlemen of very good Note, who (it seems) club'd in its Generation; but it is of great Importance to acquaint the Reader, That the Body of this Paper, with the very Numerical Words contain'd in it, first appear'd to the World in a certain Pamphlet which had in its Title, *A Short and True Relation of Intrigues translated both at Home*

*and Abroad to Report the late King James: It was publickly dandled about the Streets with great Noise, for one Day, and then vanished; no one to be had for Love or Money: The Reasons might probably be these. The first part of that Pamphlet is an Invective against King James, particularly for his Ingratitude to his Friends, and of those it makes special mention, of the Irish Catholics and Protestant Dissenters, both which (it says) he hath made an Oblation to the Passive-Obidient-men, meaning I suppose the Church of England-men, who (it further says) are now the late King's Creatures, and the only Persons that would abdicate the Gospel rather than their Church-Livings: And next it highly Censures R. James for his great Mercy to his Enemies, and concludes that part of it with a Curse, viz. *Siting new King James's Favours are only reserved to promote his Enemies, his his Enemies grow potent every where, and numerous withhold, and let him be so lost, that he may never be found here at Home.**

I suppose it will be easily granted me that these were not proper Topicks to infift upon, especially at that Juncture of Affairs; for every young States-man would soon conclude that if this Learned Pamphlet, together with R. James's late Declaration, could convince his Enemies of their Security and His Favour towards them, the Passive-Obedient-men (as he calls them) would

easily concur with his Enemies (notwithstanding King James's Ingratitude) towards his Restoration, which would make it unavoidable.

Now the Wiser Government seeing the ill Consequence of so foolish a Suggestion, had very good reason to recal betimes this ill-digested and worse-concluding Pamphlet; besides it insinuates strongly to the Church of England (for whose Preservation King Charles the First suffered Martyrdom, and for fear of whose fallly and maliciously pretended Destruction, his Son King James the Second is turn'd out of his three Kingdoms); that K. James is so truly and sincerely their Friend, that he scruples not to make an Oblation of the Roman Catholicks themselves to the Church of England's Interest. Now whatsoever the Government may intend hereafter, it is certain that during this Session of Parliament, it would have been a surprizing Indiscernition to have given, or permitted so just an Occasion to be given, to the Church of England established by Law (and for whose pretended Preservation so many thousands of English Lives have been vainly cast away) to adhere to the Interest of King James, through the hasty Zeal and Phantastical Ich of this foolish Pamphleteer: For the Church of England have found by Experience, and at present (without the additional help of this Pamphlet) are sensible enough, that whatsoever hath been, or may be, pretended for her Security; she can never be so happy under any unjust Revolution, or usurpation, as under a Lawful Rightful Prince, who is not only bound by the Law, but by Royal Promise, to protect and defend her.

But notwithstanding these plain and broad Hints already given, this Man is so fond of his Project that he anticipates the Privy Council, and forces the Cabinet it self to give vent to his Folly; he tells us then to 'ards the Conclusion of his Pamphlet, that he hath found a long Snake in the Graft, which it seems is no other than some Church of England-men, with whom the major part of any Councils and places of Trust are fill'd; and ends that excellent Paragraph with News from the Court at St. Germain's, viz. That it dreads nothing more than such an alteration of the Lieutenantancy and Justices of the Peace over all Eng-

land, as it bath pleased their Majesties of late to cause in London. It must be acknowledged that about this Time, a Discourse was spread about, that the Lieutenantancy and Government of all England, as well as London, would be settled in the Hands of the Presbyterians, and some of the Dissenting Party, in Exclusion of the Church of England-men; whether the Government intended any such Alteration, I know not: But I think it sufficiently evident, that it would have been a gross Breach and Over-fight to have suffered this Scandal so much to over-run their own Councils, as publicly to insinuate a Change so ungrateful to a Parliament, which was to grant a Supply for the Support of this Government, and of which the most considerablest part is look'd upon to be firm to the Doctrine and Interest of the Church of England.

By this time I think it is visible enough, that the Government had very good Reason to suppose, betimes, this foolish Contradictory Pamphlet; which as it blows hot and cold with a Breath, so it would probably have done much more harm than good, to that very Cause which it pretends to affectionately to support.

But however, though this Pamphlet was first preferr'd for these sufficient Reasons before-mentioned, yet there was not the same Cause to stifle the True Relation; for since its chief Design is to set forth King James's Ingratitude and treachery to his Friends, without touching upon his Royal Mercy and Favour to his Enemies, it was to be hoped that it might cool and moderate at least the Zeal and Affection of his Friends, especially, since the Truth will want no Confirmation, and that further Enquiry into Foreign Affairs will remove all Doubts, and leave no room for Contradiction, without inflaming the good Will of his Enemies, whom his Favours are only referred to promote.

It was agreed upon them, that this Paper should receive a new Cæsarian Birth, and accordingly she was rip't out of the Bowels, and became the fatal Daughter of her unhappy Sister Pamphlet: Abroad she appears the second time, altered only in her outward Dress, having that a new Head, or Title, was given to her, carrying a Canse in her Mouth, and her Tail tyed up by Authority, with a Licens'd according to Order. Being

ing thus set forth and recommended to us, we will treat her with the respect due to her Character; but at the same time we think it a piece of Justice due to the Nation, and conduced much to her own Honour, that the Matter of fact may be strictly, but Impartially, examined.

The Preamble informs us, that the following Nation was had from Gentlemen of very good Note, who have seen most of the Transactions at St. Germain, &c. That some Notorious Gentlemen may possibly have contributed something towards the setting forth this True Relation, I will not deny: But as for the Gentlemen of very good Note (especially such as have seen most of the Transactions at St. Germain, for about four Years last past) there is not a Man of them, of what Nation or Religion soever he be, but is Personally known to us; nor are we ignorant which, and how many of them (so a Man) have during these four Years arrived in England: And we do positively affirm, that no such Gentleman of very good Note, either hath or ever will affirm any one material part of this True Relation to be really true; notwithstanding therefore, that the Author of this True Relation tells us, "That the Truth of it will want no Confirmation, &c." We must desire the Reader to suspend his belief, till Matter of Fact be more strictly examined, into which we shall now make an Impartial Enquiry.

The Paper tells us in the first Paragraph, That about two Years since, the late King set himself with thoughts of being an Absolute Monarch, from the great Incouragement at that Time received from the Pope and the French King; but meeting with unexpected Disappointments, he consulted some of his Protestant Council, and told them he was resolved to treat with his late Subjects, and to give them any conditions, and reconcile himself to them. 'Tis an ill Omen (they say) when a Man stumbles at the Threshold; but this Fellow stumbles throughout, he stumbles upon all Four: And having already obtain'd a License, he may in good time procure a Patent to stumble all the Days of his life.

He tells us, That about Two Years, since the King had Thoughts of being an Absolute Monarch, by the great Incouragement received at

that Time from the French King and the Pope, &c. Now about two Years since, must fall in with the Spring 1692; and this Pope was chosen about the latter end of August immediately preceding that Spring; and in that Interval of Time he was so little settled in his Government, that the Complemental Civilites had scarce pass between Rome and Versailles, in which Time this True Relation, nevertheless, fixes the Incouragement given by that Pope to King James: And can any Man believe that a Neapolitan Pope, so lately a Subject to the King of Spain, would whip and spur to St. Germain on purpose to set up an Absolute Monarch, against the Interest of his late Master, and without the Desire, and contrary to the Intentions and publick Declaration, of that very pretended Absolute Monarch himself. Certainly this Man imagines that we have lost our Memories and our Understandings, as well as our Honour and Loyalty; or, he would never presume to impose such incredible Stuff upon Men who had any of their Senses left them.

A great many Considerations might be offered to shew also how improbable it is that the K. of France should engage in such a Design; but above all what Intimation had King James given by his first Declaration, of the 20th of April 92, that he himself desired any thing more than the Re-establishment of the Greatness of the English Monarchy upon its Old and True Foundation, the united Interest and Affection of the People? And what other Means could he propose to do this by, than by the Advice and Assistance of his Parliament? which I suppose no Man believes would voluntarily present him with an Absolute Power.

He tells us further, That K. James consulted his Protestant Council; certainly these Gentlemen of very good Note were altogether asleep at St. Germain, during the Transactions there for four Years last past, or they could never have dreamt of any such thing as a Protestant Council; since it is notoriously known that for above two Years last past the King hath had no Council at all; otherwise than as extraordinary Occasions or Emergencies might happen; he may have consulted some Persons of Quality about him: And there is no doubt but these Gentlemen

men of *very good Note*, could easily have informed us how many Protestants of that Rank were to be found at St. Germain's, when he fixes the Date of this Protestant Council: So that the Story which he makes the King tell to them, or him, or No-Body, must be a Story which No-BODY but this Relator could have told again. And yet if the Story had been true, *viz.* That the King resolved to treat with, and reconcile himself to his late Protestant Subjects; I see no reason this Man hath to blame him for it, except he thought it might conduce to his Happy Return.

This true Relator proceeds, and informs us, that my Lord Middleton drew a Declaration (meaning the King's last Declaration) answerable to the Deputies of the Church-men of England and Ireland, brought it to France about the beginning of March 93. And after high Debates about it, (at which no doubt the Relator was present.) The King to remove all Scruples of Conscience, consulted the College of Sorbon, and the Irish College; The Faculty of Sorbon declared against it, and the Irish College for it. Had we not seen many of such true Narratives in our Days, it would be very surprizing, (especially under the dispensation of a Government that hath most signally secured the Church of England, and the whole Nation, from the Danger of Popery and Arbitrary Power) to read a True Relation, Licensed according to Order, which, nevertheless, hath scarce one word of Truth in it. We do affirm then, (and will leave no room for Contradiction) that my Lord Middleton did not arrive at St. Germain's till after the Date of the King's last Declaration. Now, though this might be a sufficient Answer, and Constitution of a great part of this true Relation; yet to give the Readers entire Satisfaction, and disabuse the Credulous, who are apt to take Grub-street News for a London Gazette, we shall follow this True Relation through all the Particulars; and do further aver, First, That the College of Sorbon was never consulted in this Matter; and by consequence did never give their Opinion concerning it; tis true the *Revisor* hath given us his Opinion for them, which I perceive he thinks Just and Honourable: But it is most likely that he would not have past this

Complement upon a French Popish College were it not to aggravate the *Machiavellian* Doctrine of the poor Irish, whose Countrymen, notwithstanding, he affectately pities. But, Secondly, We must take the Liberty to declare also, that there is no such College in Paris as the *Irish College*; true it is, that there is a College *Lambard*; in which Lodgings are given gratis to some few poor Irish Priests, and non others, but without Government, Collegiate Rules, Salaries, Stipend or Maintenance whatsoever; their Substance chiefly consisting in proceeding from Masses and Priestly Functions exercised in the Churches and Chappels of the City: Those Irish Priests (we affirm) were never consulted about this Declaration, nor (they had been consulted) is it probable that this Irish Army would be more Conscientious than their supposed Natural College, or have incurred against such as *Admirable Salvo*, which they had found out for the Security of the King's Conscience, and Satisfaction of their Countrymen.

I suppose nothing more need to be said concerning their Imaginary Reasons which were never given, nor like to be given, if desired nor do they infer rightly or conclude truly: I shew they are the *Relator's Reasons*, and that enough.

But we cannot pass by the irreconcileable Differences between the Lord Melford and my L. Middleton, about the Empire of the World without remarking that this is just as true, as is politic and practicable, for a Convert under the shadow of Religion to cloath himself in Wolves dress, (the first *A la mode* Suit of the kind, which I am confident was ever put on by an Hypocrite) as he would have my L. Melford robe; but however, the Learned Relator seem to confirm this Miracle by a *Tantum Religio*, which is as much to the purpose, in this place as *Tibi tu patula, &c.*

In his next Paragraph the Relator is very bus about Expresses into Flanders, and England from Flanders to St. Germain's; Conspirations Mutinies, New Declarations; doing and undoing booting and unbooting; till at last he leaves England very well contented with this last Declara-

ries, but the Irish Bill contains in great Disorder, Not it, and being very hasty, the way of King James, would give any thing to be at Home. Never did Knight Errant of very good Note, equip himself more formidable against the Whigistics of his own Admited Brain, than this Man hath done. We must again take the Liberty therefore, as we have done, to deify preposterously what our Author most impudently affiit in these two Paragraphs; and according we advise the Reader,

*First.*, That the Declaration so Signed by the King, as is pretended, was not sent to the Irish in Flanders, before it had been published in England.

*Secondly.*, That the said Declaration was never afterwards ordered to be sent to the Irish Army.

*Thirdly.*, That the Irish Army never mutiny'd about it, nor had any Reason so to do.

*Fourthly.*, That there was no such Thing as a Second Declaration.

To the First we do affirm, that the said Declaration was actually in *England* before my L. Middleton arriv'd in *France*; but it is true that after my L. Middleton came to St. Germain's, in or about the Month of May, the King commanded Sir Richard Nugle to give the Irish Officers an Account of that part of the said Declaration (and not the Declaration it self) which related to them, which was to re-establish the Act of Settlement in *Ireland*, but withal to take care to recompence those who followed him to the last, for the Loss's they might sustain by renewing the Act of Settlement, which Act (by the way) was notoriously known to be broken, contrary to the Sentie and Design of the King, as also of many eminent Irish Catholicks, who proportionable to their Estates suffered more considerably by the Repeal than most of the Protestants had done. And the King himself lost thereby Lands to the Yearly value of about 3 000 l. In an Letter to Sir Richard Nugle's Letter, the Irish Colonels, and Commanding Officers, have unanimously, and under their Hands, declared themselves entirely and fully satisfy'd with what His Majesty had done, and were all well contented to rely upon his Promises for such Accompances, as His Majesty should hereafter

procure for such of them as might be Losers by the Re-establishment of the said Act of Settlement. And it is also so true, that neither the Irish Officers, nor the pretended Irish College, were acquainted with or consulted about this Declaration; that neither they nor the Lord Primate of *Ireland*, nor the Bishop of *Dublin* knew the Contents of the said Declaration, until His Majesty had Advice of its publication in *England*: And that then, and not till then, they discoursed with the said Primate and Arch-Bishop, together with my Lord Lucas, about what related to the Irish; and then and there they all of them professed their Satisfaction in what His Majesty had done: This is Matter of Fact, and will be attested in its proper time and place, not only by Gentlemen of very good Note, but by Men of undoubted Honour and Conscience. By what hath been already said, it is sufficiently evident, I hope, That first the Declaration was not sent to the Irish before published in *England*. Secondly, That the Declaration was not sent by His Majesty's Command afterwards, but only that part of it which related to the Irish. And Thirdly, That the Irish did not mutiny upon it; and we shall now make it appear that they had no reason so to do.

We must then acquaint the Readers, That upon the Capitulations of the City of Limerick, the Irish Officers who treated about it, as the Lord Lucas, Collonel Gary Dillon, and others, neither desired nor agreed for more in that Article relating to their real Estates, than that they should enjoy them according to the Act of Settlement, which was consented to by the English; the Capitulations were accordingly concluded, and Signed by those, and such other Officers of the Irish as were concerned to treat and conclude about the same.

Thus then was the Articles agreed to, and Signed by the Irish Officers: Now what says the King in his last Declaration? "In that Parliament, says he, meaning the first Parliament to be assembled after his Return." "We will also consent to every thing they shall think necessary to re-establish the late Act of Settlement of *Ireland*, made in the Reign of our Dearest Brother; and will advise with

and called upon him to do, of assisting  
them how to recompence such of their Nation  
as have followed us in the last, and who  
may suffer by the Re-establishment, accord-  
ing to the degree of their sufferings here-  
by; which is the said Act of Settlement  
or may also provide in this.

It hath been already observed, that the two  
neither desired nor Capitulated for more than  
that to be restored to their Estates, according  
to the Act of Settlement, and so much the King  
promised for them; but to explain this Matter  
more fully, and to leave no room for Cavil, we  
shall divide the Article into three parts; First, Those who lost by the  
Repeal of the Act of Settlement; Secondly,  
Those who will lose by the Act of Re-establish-  
ment; Thirdly, Those who had no real Estates  
at all; and by Consequence will neither gain nor  
lose by it. Now, to the first and second sort of  
those who followed the King, into France, after  
the Capitulation, it is most certain that they  
amount not to the hundredth Man of those who  
followed him; and as for those who stay'd be-  
hind, they had the benefit of the Articles, and  
were, or ought to have been admitted to their  
Estates, according to the Act, after a Previous  
Oath of Allegiance taken to K. William and Q.  
Mary. These therefore, if I suppose, neither are,  
nor intended to be concerned in the King's De-  
claration, neither can those who lost by the Re-  
peal of the Act of Settlement be offended at  
the King's Resolution to re-establish it. In short  
it affects those only who followed the King to the  
last, and will be lost, if the said Act be re-  
established; these also must be distinguished in  
two sorts, those who followed the King pure-  
ly out of Loyalty, Zeal and Affection to his  
Person and Cause; and those who for some Ex-  
travagancies and Misdemeanours during the  
War under K. James, did not think it safe to  
stay behind; for they had heard, and were well  
informed, that many vexatious Suits were car-  
ried on against some on this side the Shannon,  
who had taken Protection under K. James, for Mi-  
demours committed during the War, evn  
to the undoubt'ly many of them, to mention  
all the particulars of these sort of Persons  
had, by Reason to be offended at any part of

the King's Declaration, relating to them. For  
first, had the King taken no Notice at all of  
them, they could never have justly pretended to  
more than they themselves desired, or agreed  
upon by their Capitulations. Nor Secondly, had  
they defected ~~K. James~~, and gone over to K. William, they could never have had any other Condition  
than that to be admitted to their Estates, accord-  
ing to the Act of Settlement. But Thirdly,  
The King for their Loyalty and good Services  
to him, promises to recompence them as may  
suffice by the Re-establishment, according to the  
degree of their sufferings; and what better  
and easier way could he have proposed to do  
this, than by the Advice and Consent of his  
Parliament? And what greater Promises could  
he have made them in relation to their Estates,  
and in his present Circumstances, than he hath  
done; especially (as hath been already said)  
since the very Repeal of that Act was, in  
a great measure, extorted from the King, con-  
trary to his own Opinion, the rein often decla-  
red, and contrary to the Interest of very many  
considerable Catholic Bish. For it is well known  
that after the Act of Settlement, many Convey-  
ances and Purchases were made among them-  
selves under that Title, which by the Repeal  
are destroyed: And so unit'ly were the Cat-  
holic-Irish Merchants (more especially in Gal-  
way) and thereabouts concerned in this Repeal,  
that their Loyalty was not a little suspected upon  
that Account, and many have been laid off  
them, during the Siege, not to be lay'd now to  
be repeared. What more then could their Men  
have desired of the King, than to be restored to  
their Estates, according to the Act of Settle-  
ment, and Promise to those who may suffer by  
the Re-establishment of the said Recompence  
according to the degree of their sufferings,  
which is much more than they had any Reason  
to hope for under this present Government. By  
this Time (I hope) it is evident beyond Contra-  
diction, First, That in France, the Irish Army  
did never murmur about the King's Declaration;  
and Secondly, That they had no Reason to do so; I suppose there is no need of saying any  
thing about a Second Declaration: For First we  
have and do affirm, That there was no Declara-  
tion

THE AUTHOR OF THE PARIS GOZETTE IS THE SAME UNQUOTE  
AND NEXT BY WHOM HATH BEEN ALREADY SAID YET MORE  
CANNOT NOR COULD BE ANY OCCASION FOR A SECOND  
WARRIOR RELATES THEREFORE MORE TO THE MUS-  
TICKEE SECTIONISTS STUFF, AND THE MAD-YAWN IN-  
GENUINITY.

WE MUST NOW TAKE NOTICE (AND THANK THE  
THE READER FOR IT) THAT HE HATH OFFERED ONE  
PIECE OF TISSUE TO US WHICH HE CALLS THE KING'S SPEECH  
IN DECLARATION TO HIS SUBJECTS PARIS GOZETTE  
WHICH SECE WE ARE AS OFTEN AS IN THE TWO LINES,  
FIND, THAT THE KING HAD WELL CONSIDERED THE  
CONTENTS OF HIS DECLARATION, WHICH MOST PRO-  
BABLY WAS COMPOSED OF IT, AND APPROVED OF  
BY THE COURTS OF JUSTICE, AND THAT BY THE PUB-  
LICATION OF IT HE INTENDED NO LESS THAN THE CHRI-  
STIAN WORLD SHOULD BE ACQUAINTED WITH HIS JUST  
AND MERCIFUL RESOLUTIONS TAKEN FOR THE SATIS-  
FACTION OF HIS SUBJECTS AND THAT HE ALWAYS  
WOULD, AND NOW ACTUALLY DO IT STAND BY THE SAME  
UPON THE CONDITIONS THEREIN OFFERED.

THE SECOND REMARK IS THAT HAD THE PAGE-  
TRY OF SWITZERLAND DECLARED AGAINST THE KING'S DECLARATION  
(AS THIS MAN PRETENDS) SPECIALLY WHEN FORMALLY  
CONSULTED, AND IN A CASE OF CONSCIENCE TOO, IT  
IS MOST UNLIKELY WE SHOULD EVER HAVE FOUND IT  
IN THE PARIS GOZETTE; OR SINCE AFTER IT, THE KING  
SHOULD SO EXTRREMELY MUCH MAKE USE OF IT  
IN THE COURT OF PARIS, AS THIS MAN TELLS US HE IS,  
THOUGH IN THE SAME PARAGRAPH HE HATH THE FEL-  
PY TO SAY ALSO, THAT HE HATH LOST THIRTY THOUSAND  
OF FRIENDS, WHICH COMES VERY  
NEAR A CHURCH CONTRAIREMENT; EXCEPT HE CAN  
MAKE A COURT JUDGEMENT WITHOUT NOBILITY, OR  
EXTRREMELY MUCH WORSE IT (AS HE WORDS IT) WITH-  
OUT ANY OF ON. IN HIS NEXT PARAGRAPH, HE TELLS  
US OF FRIENDS AND ENEMIES; GOD HELP HIS  
POOR HEAD, OR WE KNOW NOT WHERE TO LOOK FOR  
ANY SUCH AT THIS, EXCEPT IN THIS IMPROPER PLACE.

THEN HE PRETENDS TO REQUIRE US, HE NOT  
MIRRORS TELLING THE KING HAD LOST THE INTEREST AND  
AFFECTION OF THE FIRST NOBILITY AND CLERGY, AND  
THE HIGH DISCOURSES AND LIKES OF SATISFACTION OF  
THE KING, TOGETHER WITH HIS OWN INGRATITUDE  
AND INCONSTANCY; AND HOW THE COURT IS FLOWED  
WITH JOY, AT THE HOOPS OF HIS RETURN. BUT AS HE  
LUCK WILL HAVE IT, HE TELLS A WORD IN THE SAME  
BREATH, THAT THE GREAT JOY WAS OF A JUDGEMENT

THAT SWITZERLAND MADE EIGHTH PART OF A THOUSAND  
IN A SECOND RESTORATION. IMMEDIATELY AFTER THIS THE  
MUS-TICKEE SECTIONISTS FRAUDULENTLY FORGE  
THERE UPON THAT HE HAD NOT YET RECEIVED HIS  
CROWN IN ENGLAND, WITHOUT ANY OPPORTUNITIES THAT  
HE HAD TO VERSIFY THEM AND SUCCEED. BUT  
OH! THE INCONSTANCY OF FERNEAU AND FOREST  
OF PRINCES; WHICH ALL THINGS CONSIDERED, WERE  
READY ABROAD AS WELL AS AT HOME, WHILE HE DIED  
IN THE FIELD, BUT THEY WOULD HAVE ARRIVED. EX-  
PLANATION: THE PRESENT KING DEDICATED HIM WITH A  
SPEECH, WHICH KING JAMES TAKING IN SHORT  
HAND, AND READ GENTLEMEN OF VERY GOOD MIND,  
TAKING IT AND INHIBIT HAMPS FROM THE MOUTH OF  
KING JAMES; THE WHOLE COURT EVER SINCE HATH  
BEEN IN A PIT OF THE CHOLERIC, BY WHICH THEY  
ARE SO DISTINGUISHED AND ALTERED. THAT THEY MIGHT SO  
MANY PEOPLE GOING TO DIE. IT IS IMPOSSIBLE FOR ME  
TO GIVE A SATISFACTORY ACCOUNT OF THIS STRANGE AND  
VIOLENT REVOLUTION; BUT THE FRENCH KING IN SPECIAL  
ALL ALONG KNOWS ALL THINGS BETTER THAN WE KNOW  
OUR FATHERS. AND I SHOULD BE HEARTILY GLAD THAT  
THOSE GENTLEMEN OF VERY GOOD MIND, WHICH HELP'D  
THE AUTHOR TO THAT EXCELLENT SPEECH, WOULD HAVE  
HELP'D HIM ALSO TO HAVE MADE SOME ANSWER TO ME  
AND THEM TO HAVE RESPOND'D THE NATION IN ENGLAND  
BY A CHARACTER GIVEN OF HIM FROM THE MOUTH OF  
THE KING AND SO GREAT A MONARCH, WHICH IS HOW  
MUCH HE MERE IT CARRIES WITH IT A GREAT APPARITION  
OF TRUTH; BY SO MUCH THE MORE WAS IT NECESSARY  
FOR HIM TO CONFUTE IT, IF HE COULD. BUT I SHALL LEAVE THE FURTHER AND MORE SERIOUS  
CERTIFICATIONS INTO HIS OWN CONFIDENTIAL LETTERS  
HE CARRIED OUT AS HE BEGAN, WITH STILLS UNFOR-  
GETTABLE FOOLISH AND LEVIDIUS. OUT OF THE DETAY'D  
GUILDFORD, AS HE CALL' THEM, THAT HAVE TAKEN'D  
HOME, OR COME UPON THEIR ACCOUNT OF THEIR  
PARTICULAR AND FAMILY CONCERN, YET MORE THAN THE  
ENGLISH, SCOTCH AND IRISH PROTESTANTS WITH THEM-  
SELVES ALL AT HOME AGAIN, A PLENTY NOT, AND THE  
ENGLISH CATHOLICS TOO. NOR DO WE EVER FIND THEY  
DESPAIR OF ATTENDING THEIR KING AND ROYAL MASTERS  
IN AN HONORABLE AND HAPPY CONDUIT. WE  
HEAR NOTHING OF THEIR BEING FORBIDDEN THE COURT,  
EXCEPT THOSE OF ENTHUSIASM, OR THOSE, WHO ARE WITH ANY  
REASON SUSPECTED TO BE SUCH, OR THE KING OF  
FRANCE TAKES OTHER MEASURES WITH THEM, THAT

( 8 )

To Mutilate them only, the Court of the Gentlemen of the Privy Council, without having a Trial; this last Paragraph is so full of irreconcileable Non-sense and Impertinence, that I only wonder'd it should conclude with a Licensed according to Order; but upon herter Consideration, I observe a Difference between Licensed according to Order, and Licensed by Authority, which makes me conclude that a Ballad would have obtain'd the same Honour, and I cannot but look upon this true Relation to be much of the same Strain and Quality.

"This have I followed this Rambling Relator through Hall his uneven and intricate ways of Malice and Contradiction; and have given (I hope) a full and plain account of the true Matter of Fact, which must prove his true Relation to be really false.

b I shall only make a short Remark of a Passage or two that requires some Explanation, and conclude with the Application and Use which he should make of his false Premises.

b He tells us, in his Paper, That King Charles the Second took the Covenant in Scotland, and after his Restoration burnt it at London, by the Hands of the common Hangman; But it being most certainly true, that it was done by Order of Parliament, at also the Exception of several of the Regicides from the Act of Indemnity, notwithstanding King Charles in his Declaration from Exile had Pardoned all those who had been any ways concerned in the Rebellion against his Royal Father, and himself. I suppose the Relator will need no further Argument to distinguish between the Action of the King and of Parliament, and the King in Parliament, or together with the two Houses of Parliament, which together includes not only the Supreme Authority and Wisdom, but the Justice also of the Nation: And by Consequence the just Executiones of the Covenant, cannot be looked upon otherwise than the Act of the Nation, and not as the private or particular Command of the King.

In his Pamphlet he reflects on King Charles the Second for his Ingratitude to his Friends. But when it shall be consider'd, that the King was so superbandantly grateful to those who were

the Instruments of his Restoration, and who will suppose the Relator will agree with me, were truly to be looked up to as his Friends, that Gratitude to them hath blow'n so strongly in his Face, as to have made him and the whole Nation sensible, in his own Time, that not only his Sacred Life was in Danger, by the Treacherous Design of many of those very Persons, whom he had eminently advanced and honour'd; but it gave him also continual & P. object of those Agents, which of late have fallen upon him, that he applied himself seriously to the finding out such proper Remedies, which had Graunt'd him sooner to us, he would not only have perfec'ted, but in all probability he would also have secured to us, these Blessings, which for our Ingratitude and Sins, God A mighty hath at present removed from us. The Relator therefore, (very foolishly and impertinently,) puts us in Mind of Gratitude; since to touch upon it at this time, can only serve as a Caution to Princes how they dispece their Favours, or betray their Fards, upon such ab ungrateful People as we have been. He further tells us in his Paper, That my Lord Melford and my Lord Middlesex are to this Day irreconcilable Enemies; insinuating therby, that the Circumstances of King James, in relation to his happy Return, are in very ill, through the Differencies of his two great Ministers, who it seems do not care for any Good to this Side of that; that it is in vain to hope for any such Blessing, and by Consequence as it is in Doubt, and his Friends like so many People going to die: But I would have this Reader know, (to his own Confusion, and all Honest Men to their great Comfort,) That there is no strife between these two Honourable Lords, and Loyal, Faithfull Subjects and Servants, but who shall serve their Royal Master best, and secure a firm and National Blessing to us, by a happy Union and perfect good Understanding be ween the King and his much abused People, when God in his Providence shall Restore him to us. I could enlarge much upon this Subject, if it were necessary, and add Demonstration to what I affirm; but having some Reason to believe, by this time, that the Reader, as well as myself, is weary

way of this writing Below, I shall conclude with my Application.

The Relator includes up all this into matter  
now, only so far forth as Jesus's Inconstancy  
and Ingatitude to his Friends; but having (I  
have sufficiently and fully disproved his Fact,  
and application and Argument) to the Ground.  
However, whatsoever may be wanting to the  
Perfection of that place of Justice, which is  
now to all mankind, and more particularly to  
an English Prince, I shall briefly examine the  
accusation with all Plainness and Sincerity.  
It is evident that at Jesus's Ingatitude he will  
make only to K. James's Friends, who may be  
divided into these four Classes or Revts.

1. His poor Roman-Catholick Friends.
2. His poor Dissenting Friends, who never  
do him any Wrong, but seek to help & edify  
His Church of England Friends, all England.
3. His English Roman-Catholick Friends,

As to the first Sort, I have already spoken so  
fully to the King's Declaration, as in this re-  
lating to the Bill, that there needs no further  
Repetition: I shall retain the Reader therefore  
so far as he has been already led in their Case is  
and proceed to the poor Dissenters. And  
First, It might have been reasonably expected,  
that the Relator should have explained himself,  
what sort of Dissenters he meant; for I suppose  
the word Dissenter includes all sort of Recusants  
or Religions which are not in the Communi-  
cation of the Church of England, or that differ in  
Doctrine or Discipline from the same: The Re-  
pish Dissenters I suppose are not here included;  
But for the Protestant Dissenters, it is very  
certain that there is a sort of them, which have  
hitherto been as far from deserving any Reward  
or Thanky from the King, that his Mercy must  
be very extensive at his Return, if it com-  
pounds them; But since the Man hath spoken in  
general Terms, I suppose also That in general  
the Protestant Dissenters cannot deserve more,  
than what the King hath already offered and  
declared in their behalf: To prove this, it is  
only to be considered, whether the Protestant  
Dissenters can reasonably desire more of the

King, than a general Pardon and an impartial  
Liberty of Conscience; except he means a Dis-  
solution also of the Liberties of the Church of  
Englund, established by Law: If he means the  
last, the King will be much obliged to  
them, for being to himself as to us every thing  
very thing, the vain and ill-grounded Imagi-  
nation whereof, was made use of in one man,  
if not the chief Pretext, which hath brought  
these heavy Misfortunes both upon him and us; but  
if he means Pardon and Liberty of Con-  
science, the King hath then obstructed their De-  
fense, and prevented all Grounds of Disatisfac-  
tion on their part, by promising Solamente in his  
last Declaration, under the Great Seal, a free  
Pardon and Indemnity to all his loving Sub-  
jects, of what Degree or Quality soever, which  
shall not by Land or Sea trouble him, over &  
beyond so full and comprehensive, that no man  
is excluded, who shall not willingly and voluntarily  
reject it; and to such I suppose the King him-  
self hath nor Confidence to expect that Miser-  
able's Gratitude should extend. And as for Liberty  
of Conscience, the King hath taken Care also,  
in his said last Declaration, to give all Sons and  
Degrees of Protestant Dissenters the greatest  
Security imaginable, by declaring, That he will,  
with all Earnestnes, recommend to his Parliament  
such as impartial Liberty of Conscience, as they shall  
think necessary for the Benefit of His Nation.  
More, I think, cannot be desired by the one,  
nor granted by the other, except the Dispensing  
Power be called again in Question, which al-  
ready hath made so much Noise; and which the  
King declares, in the immediate following  
Paragraph, he will leave to be explained and  
limited by his Parliament: And I do affirm my  
self to like heart, some of the most confiden-  
tial, and it may be the most prudent among the  
Dissenters declare, That in Conscience they  
ought not to ask more than the King is willing  
to procure for them.

But Thirdly, The Church of England, or  
Protestant Quadruple-Area (as the Relator scornfully  
calls them) are of all people the most secure  
from meeting any ungrateful Return from the  
King, for he declares upon His Royal Word, that  
he will protect and defend the Church of England.

and in the same published by Law, and refers to the  
members of all the Chapters, Universities, Col-  
leges and Schools, together with their Inhabitants,  
Rights and Privileges. Is it not to multiply  
Agricultive Cose that need none, the Re-  
commissiſon, in the Parliament before mentioned,  
both saved us that Trouble? For he acknowledges (with a ſore of Spight and Indignation)  
That the King had made the Irish Catholics and  
Protestant Difenders an Obligation to the Commonwealth-Men, who are now bound by late King's  
*Charter.* We will for once take his Word, at  
so this full purt of it, and since we are agreed  
upon the Points, we come now to the last Rank  
and Sort of Persons who may suffer by the  
King's Ingratitude; and thofe are his English  
Catholick Subjects.

Now to understand their Case which we must  
distinguish them into thofe two Sorts; Thofe  
who are men of Affairs; And thofe who are  
younger Brothers, and men of Fortune; and  
thofe we muſt alſo divide into ſuch as remain  
in the fame Circumstances (sharing the Mis-  
fortunes of this Revolution) that they were in be-  
fore K. James's Accession to the Throne, and  
fuch as have followed K. James's Fortune since  
this Revolution, and have suffered Imprison-  
ment, Losses and many other Hardships, upon  
the Account of their Loyalty to him.

As for the first Sort, we dare alſo affirm  
for them, that they neither expect nor desire,  
no, nor need much more of K. James's Favour,  
than to be freed from the Burthen of heavy and  
double Taxes, and ſome perſonal Severities,  
which they ſometimes lie under, or are alreaſt  
exposed to, through the Malice of their Ad-  
emies; And to speak plainly, they have generally  
behaved themſelves with no mean Indifferency  
and Colneſs towards K. James, and towards  
his Friends, during this their time of Tryal; that  
they have but very ſmall Preſences to de-  
ſerve more.

The ſecond ſort who are ſuppoſed to be under  
the ſame Circumstances they were in during the  
Reign of King Charles the Second; I know not  
how the King's Gratitude is far her concerned  
with them, than to reſtore them to their for-  
mer Liberties, and diſpence his Favours to them

according to their Qualifications; and the other  
portion they bare with the welfare of their native  
Subjects, as far both as the Law will permit.  
And I do not find the King has done  
anything.

There remain then thofe of the last few who  
who have really valourous and gallant, much  
and who can very hardly think, can the  
King should be pleated to make ſome honourable  
Providence for them, in recompence of their  
faithful Services and Sufferings; which I imagine  
the King holds the like opinion or  
will not do, if he had no other Motivation.  
That he will notwithstanding, make void the  
Teſt? While Cafastroſy is ſtill intercalated  
Dilemma upon the King, either to be juſtly ac-  
cused of Ingratitude, or of violating the Law,  
which infrems and implacable Burden to ſecure  
the Church of England from Popish Intruders; but I do ſee and in an unavoidable Con-  
sequenee, that the King muſt break his Quaſity ei-  
ther of the one or the other. For First, If the  
King hath deſigned he will have violated the Teſt,  
but will defend and protect the Church of Eng-  
land, (and let me be cauſe, if he  
deſigned any thing) and ſo much he declared  
in his first Declaration, partly in express Terms,  
as to what relates to the Church of Eng/and,  
and the other part ſufficiently included in his  
laſt Paragraph: in which he refutes the healing  
of the late Diſtortion to the Advice and Ali-  
iance of his Parliament. It is me impoffible  
but the Wifdom and Juſtice of a Free and Well-  
tempered Parliament, might find out ſome  
middle term, or Medium, between a violacion  
of the Teſt and the Ingratitude of the King to  
to his deserving Subjects: There are many  
Moderate and Wise Men (God be praized) still left  
among us and the Nation is not taught by wo-  
rthy Experience, to diſtinguifh between Laws ex-  
erted by Paffion, to ſerve a pernicious Turn,  
and equal Laws made for the Publick Good and  
Honour, nor the Diftruſion and Ruine of the  
Nation; but however (taking all Things in their  
extreme) I do not find the King intends, or  
will be forc'd (if I may ſo ſay) to be ungrate-  
ful to ſuch as deserve his Favours.

The Birth, his poor Suffering, hises Catholick  
where hee was born, are reduced by the Vi-  
olence of the War and natural Dissolutions to  
poore small Handfull of Men ; and it cannot be  
well supposed that the King's Hands will be ever  
extended up, by Reasons of Fier and Twenty At-  
tacks, so as to be able to provide for these  
poore Remains of suffering Loyalty, without  
violating the Test, or Law of God or Man ; and if he can, his zot to be doubted he will ;  
but whether he can or cannot, will or will not : We have some Reason to believe, that Ingrati-  
tude will never be fully imputed to him, by  
those poore Gentlemen, among whom there will  
be found more than one *Hypocrite*, who will  
be contented to lose all, even that little *All*,  
that is left them, *Provided* they may live to see  
their Lord and King return in Peace.

Thus I have Answered plainly and fully  
(I hope) to the Odious Accusation of the King's  
Ingratitude, which I own to be a Crime so  
much unworthy of a Prince, that it is scarce  
pardonable in the meaneſt of his Subjects : But  
God be thanked, our moſt Gracious King and  
Royal Maſter is ſo free from the leaſt ſpect or  
Tindure of it (who beſides knows very well,  
that it often proves the Punishment as well as  
Sin of the Ungrateful;) that I appeal to the  
whole Nation, even to his Enemies, (if they  
will recollect themſelves, and ſpeak impartially)  
whether King James Gratitude and Conſtanty  
to his Friends, or at leaſt to his pretended  
Friends, have not hiſtoſ been more prejudi-  
cial to him, through the whole Course of his  
Life, then the practice of their contrary Vices  
probably could have been. Let, therefore,  
every good and honest Man lay hiſ Hand on hiſ  
Heart, and conſider ſeriously with hiſelf, as  
to expet Mercy from the King, or from the  
King of Kings in a better World. Whether it  
becomes a Christian, or a true Englishman, to

mete a Royal Prince, the Son of our Royal  
Martyr, and Father to our prefent Govrnesses, un-  
heare'd, uncondemn'd, abſent and unfortunate,  
with ſuch opprorious, villainous, false and  
odious Crimes and Language, (and *Lies* ſtill ac-  
cording to Order) as could be ſcarce pardoned  
betwixt Man and Man.

But I shall conclude with this one Observation  
more, Let us ſuppoſe for once that the whole  
Matter of Fact in this *Baſt Relation*, were really  
as true as the *Ratler* ſilly and impudently  
pretends : I muſt then make this Remark upon  
it, That its Application and Conclusion is di-  
rectly oppofite to what he pretends to prove,  
and to the very Title of his Pamphlet and Pa-  
per ; he tells us that the *Jacobites* (for he can  
mean none else) together with the *French*, car-  
ried on a Curled Design to Reſtore the late *King*  
*James* ; but would prove all along, that the  
Meaſures which he hath taken, together with his  
Declaration, have all ended in a Diſolution  
of the Hopes of a Second Reſtoration. Now from whence did he take his Meaſures, but from  
the *Jacobites*, and the *French* ; who aduized him  
to publith this fatal Declaration, but the *Jacobites* ;  
who were of his pretended Protestant  
Council, but *Jacobites* ; who murthy'd and  
wifh'd themſelves at Home, but the *Irish Jacobites* ;  
who are diſtainy'd and returning Home  
in a moſt deplorable Condition, but the *English Jacobites* : In a Word, who but the *Jacobites*,  
and the *French*, have reduced him to this deſpera-  
te Condition. By which it is moſt appereſe,  
that if there had been any Design carried on,  
(according to thiſ Man's Notion) it was indeed  
a Curled Design, nee to Reſtore, but as thiſ  
Trifler proves, contrary to his Inention, in-  
tirely to ruine the late *King James*. Let it  
therefore suffice to obſerve at thiſ, That never  
did thiſ Evidence more naturally contradict  
himſelf than thiſ Man hath done.